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ABSTRACT

This training program has been developed to prepare teachers for working with children from culturally diverse backgrounds by providing early opportunities for classroom experience and direct relationships with pupils, teachers, administrators, parents, and citizens in urban communities. The program is based on self-discovery and self-actualization achieved by meeting personal challenges. Much of the first 4 weeks of the quarter is spent in concentrated study in areas related to specific course offerings. A community advisory board has been established in each of the communities in which participants live and work to help design activities and serve as liaison. An important activity in the field experience, which is described in detail, is a one-week camping trip to the Four Corners area of the Southwest, with daily visits to Bureau of Indian Affairs and community schools, hiking, camping, and discussions. Other field experience activities include a 5-week live-in experience in an inner-city neighborhood, at least one-half of each day for a 5-week period working with inner-city children as a teacher-assistant, active participation in the work of public and private agencies in the community, and seminars coordinated with both types of field experience to provide a basis for the solutions to the sociological, psychological, and educational problems encountered. (MBM)

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# TEACHER TRAINING EXPERIENCE FOR INNER CITY SCHOOLS

A Report of a

Teacher Education Project

Department of Foundations of Education

by:

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## INTRODUCTION

The Teacher Training Experience for Inner City Schools has been developed in an effort to provide a viable experience-centered alternative to existing curricular approaches to teacher preparation at the University of Northern Colorado.

Emphasis throughout the program is on preparing prospective teachers for working in urban schools whose populations are composed of children from culturally diverse backgrounds. However, some of the basic features of the program result from the recognition that there is more to educating teachers for inner city schools than simply making them aware of cultural differences among the children they will be teaching.

The teacher's positive self-concept, self-understanding, and feelings of adequacy to meet his own needs and those of his students form the basis from which he can function effectively as a teacher, and must be taken into consideration in any program for teacher preparation. Menninger, (1965, p.554), has stated that:

> Teachers should have a special interest in self-understanding. Their behavior not only determines their own success or failure, happiness or unhappiness, but more importantly, it gravely affects their students.

Combs, (1965, p.457), also speaks of self-understanding when he states:

> Good teachers are not like other people. They are not even like each other. They are intensely themselves and have learned to use those selves effectively and efficiently in tune with the situations and purposes with which they operate.

In spite of this, many teacher education programs have not

provided the student with opportunities for testing and finding himself, and for finding answers to the question, "Who am I?" Too many young people enter the teaching profession without knowing, until their personal, emotional, and financial investments are very high, whether or not they are suited for this profession, and whether they can find it satisfying for their life. This program gives the participant an opportunity to gather realistic information about the profession, and to draw conclusions regarding realities of the teaching situation from observations and direct participation in the classroom with students from inner city communities. Opportunities are provided for getting prospective teachers into classrooms and into direct relationships, through which communication is possible, with pupils, teachers, administrators, parents, and citizens in urban communities early in the professional sequence of their education. These opportunities take the form of a real-life experience in terms of meeting demands on one's energy and of understanding the total adjustment one must make to the profession. The usual one or two hour daily observations that typify many pre-student teaching experiences do not provide these experiences.

An equally important reason for building into the program a living and learning experience with many opportunities to encounter other participants, pupils and members of other cultures, is that through these encounters the participant can learn to recognize and direct much of what exists, implicity, or explicity, within himself. The program, then, is based on self-discovery and self-actualization

which are achieved by meeting personal challenges and by meeting others in dialogical relationships.

The importance of dialogical relationships must be stressed, for in many aspects, this program represents an existential model for education. Many of the activities are based on the premise that dialogue is a necessary goal for people-to-people relationships. Howe (1963), in the Miracle of Dialogue, would support this premise. He defines dialogue as a means through which to link one man to another and to society. He states that it must be mutual, and proceed from both sides, and the parties to it must persist relentlessly. Dialogue, to Howe, ". . . is the serious address and response between two or more persons in which the being and truth of each is confronted by the being and truth of the other." Dialogue, then, becomes a necessary component of this program, because it is a vital component of all people-to-people relationships. Dialogical relationships are I-Thou relationships and depend upon complete acceptance of others, and on individuals and groups meeting one another on positions of equality without causing fear or raising prejudices. But if distances and barriers are maintained, either between peers or between individual from different status positions, the possibility of genuine dialogue decreases, and with it decreases the hope that contemporary society can ever incorporate the diversity of national and cultural threads into the fabric of its society. There is, of course, a risk in the existential posture of this program, just as there is a risk in undertaking any innovation. Trust, openness, faith, and willingness to give of

one's self in meeting and drawing close to one another are necessary for dialogue in a true existential meeting, and become part of a man's basic attitude toward life. Although there is risk in any program whose success depends on developing this attitude toward life, not to risk is not to have the courage to live.

The need for the development of a program such as this as an alternative to traditional required introductory courses in teacher education has been evident in the current welter of demands for reforming education. At a time when many of the long held beliefs concerning education are being critically examined and exhaustively questioned, it appears necessary to develop new strategies to fashion more dynamic and effective methods of preparation for teachers for all schools. As noted by Harold Taylor, (1965):

> The education of teachers has been separated from the major intellectual and social forces of contemporary history. It is conceived to be the acquisition of a skill, a skill in assembling authorized information, distributing it to [students], and testing their ability to receive and reassemble it.

Taylor, and many other educators, beginning with John Dewey, reject this form of teacher training. Taylor (1965) insists that:

> The role of a teacher in any society lies at the heart of its intellectual and social life, and it is through the teacher that each generation comes to terms with its heritage, produces new knowledge, and learns to deal with change. Provided, that is, that the teacher has been well enough educated to act as the transforming element.

Although the education of all teachers is undergoing serious scrutiny in America today, the education of teachers for inner city schools has been questioned even more seriously. In the statement of

objectives of the teacher education program of the Mid-Continent Regional Educational Library (1969), the following statement is made:

> Because the existing teacher preparation structure does not provide experiences which will enable a teacher to survive in an inner-city school, and because the structure does not appear to encourage the development of teaching skills appropriate to the needs of inner-city pupils, many graduates of teacher education institutions seem incapable of dealing effectively with the unique conditions found in culturally disadvantaged areas.

The Educational Research Service of the National Education Association, (1963), after surveying many programs for "the disadvantaged," came to the conclusion that "perhaps the most obvious need in working successfully with underprivileged children is a group of teachers specially trained and oriented -- perhaps dedicated to the job they must do."

As early as 1961, James Bryant Conant (1961) insisted that special training programs were needed for teachers in slum schools. Furthermore, Aleda E. Druding, Superintendent of School District V in Philadelphia, (1964) states that past experience leads to the conclusion that, ". . . teachers, both masters and inexperienced, can be helped . . . to work more successfully with children of limited backgrounds." She further states that ". . . teacher training institutions should come to grips with this aspect of teaching."

The need for special training for teachers in inner city schools is obvious, and research in this field of teacher education has provided insights concerning what the content of this special training should be. First, prospective teachers must develop awareness of the special needs, cultural differences, and unique contributions

to the majority culture of children whose life-styles are significantly different from that of the teacher. Haubrick (1966) has pointed out that prospective teachers:

> . . . attend teacher education institutions staffed by individuals with similar backgrounds and encounter a curriculum generally perpetuating the middle class value system. These typically white, Anglo-Saxon, Protestant, middle-class teachers are equipped to teach in a school setting populated with similar pupils. However, when these teachers accept a position in an inner-city school, they frequently encounter a culture foreign to their own. . . . If indeed this gulf exists between the experiences of the teacher and the environment in which the pupil has been caught, there is an inadequate basis for communication and understanding. Teachers will tend to see pupils as shiftless, lazy, dishonest, disrespectful, and immoral. Pupils are quick to sense these feelings and may become either antagonistic or apathetic. The teacher becomes disenchanted and the pupils alienated.

If the gulf to which Haubrick refers is to be bridged, it is necessary to provide prospective teachers with experiences that can serve to span the distances between the isolated cultural islands.

Taylor (1968) describes some general techniques that could be used in an improved program for teacher training that might span the distances between the isolated cultural islands:

> As a regular part of his education the student would both live in his society and study at the college, bring to his seminars and courses the information, ideas and insights which he had gathered first hand. He would become an interne in society, learning from the experience it has to give him. He would be proving to himself that what he learned from his academic colleagues, their books and their imparted knowledge, squared with the facts as he saw them in his experience.

The Teacher Training Experiences for Inner City Schools has been designed in an effort to provide answers for some of the serious concerns that have been expressed in relation to the education of prospective teachers.

## OBJECTIVES

Requirements of the curriculum in the College of Education have defined the parameters within which the objectives of this program have been developed. Satisfactory completion of the requirements of the Teacher Training Experience for Inner City Schools will carry credit for the professional education core courses which, according to University requirements, precede student teaching and are required for all students working toward certification as teachers in elementary and secondary schools. The Teacher Training Experience for Inner City Schools is designed to serve as an alternative to the on-campus method of presenting these courses, not to replace it. Ideally, since the program is specifically designed for teachers in urban schools, participation in this program will be followed by student teaching or interning in an inner city school. However, this form of teacher preparation is valuable for teachers in any community, for all teachers must initiate and continue a dialogue "linking one man to another and to society."

With these factors in mind, the objectives were developed in relation to: (1) the prospective teacher's understanding of and attitudes toward himself; (2) his understanding of and attitudes toward pupils and the processes of education; and (3) his understanding and attitudes toward the educational system as an institution.

### The Participant's Understanding of and Attitudes Toward Himself

The student will:

1. Enlarge his perceptual field so that it will become maximally

open and receptive to new experiences.

2. Recognize the importance of a positive self concept so that he can risk taking chances and not be afraid of creativity, originality, and spontaneity.

3. Increase his understanding and acceptance of his own needs and anxieties, and increase his capability for finding positive means of dealing with them.

4. Develop a basic philosophy of education and an understanding of how a philosophy influences personal and interpersonal relationships.

5. Expand his understanding of the extent to which his belief system influences the manner in which he perceives and relates to his fellow man and to the world about him.

6. Gain understanding of the importance of perceiving himself as a worthwhile and contributing member of society, worthy of the respect and admiration of others.

Objectives Related to the Understanding of Pupils and the Process of Education

The student will:

1. Expand his capacity to perceive psycho-social causes of behavior through an understanding of the socio-cultural environment of children.

2. Discover the value of building on cultural factors in lives of the children he will teach.

3. Perceive and accept emotional causes of pupils' behavior.

4. Gain understanding that any person's behavior will be a direct outgrowth of the way things seem to him at the moment of his behaving.

5. Develop a feeling of unity or oneness with others that can result in a deeper respect for the dignity and integrity of others.

6. Increase his acceptance of the importance of not being judgemental in his work with children.

7. Develop understanding of the importance of the teacher's role in helping each child make decisions relating to what he

wants to be, rather than what the teacher wants him to be.

8. Increase his understanding of how the manner in which a child learns is related to the child's socioeconomic conditions and his family, peer group, and community.

9. Gain knowledge of the physiological and psychological development of children.

10. Increase his understanding of the need for the child to develop a positive self-concept, and increase his ability to help each child attain this goal.

11. Gain knowledge of theories of learning.

Objectives Related to Understanding the School System as an Institution

The student will:

1. Gain understanding of the multifaceted personal and professional role of the teacher, and knowledge of means through which the teacher can most effectively attain personal and professional satisfaction in his work.

2. Gain knowledge concerning the power structure and financial control of the school.

3. Gain knowledge of the funding of education and the financial operation of the school.

4. Increase his knowledge of patterns of organization for administration and instruction in the school.

5. Gain understanding of the relationship between the philosophy of educators and the manner in which they interact with children, parents, other educators.

6. Gain understanding of the role of education in the development, maintenance and change of culture.

7. Gain an overview of the aims and goals of education.

8. Accept the responsibility of facilitating learning for pupils while simultaneously learning from them.

OVERVIEW OF THE TEACHER TRAINING EXPERIENCE FOR INNER CITY SCHOOLS

Beginning Fall Quarter, 1970, a special professional core and inner city experience has been offered through the Department of Foundations of Education at the University of Northern Colorado. The Teacher Training Experience for Inner City Schools is designed to provide the academic experience covered by the Professional Core courses, and to acquaint teacher candidates with the challenges and opportunities of teaching in urban schools. It recognizes the growing importance of urban education, education for minority groups in current American society, and the need for specially trained personnel for teaching in the inner city schools.

Academic Credit

Students can receive a maximum of eighteen quarter hours credit for the program. The requirements for the Professional Education Core, with the exception of student teaching and methods classes, will be fulfilled through satisfactory completion of the Teacher Training Experience for Inner City Schools.

The basic courses which make up the academic program are as follows:

| Course Number | Course Title | Hours Credit |
|---|---|---|
| EDHP 101 | Basic Concepts of Education | 5 |
| EDHP 295 | Philosophy of Education | 3 |
| ELED 139/or 140 | Introduction to Student Field Work | 2 |
| PSY 140 | Educational Psychology | 5 |
| EDCI 151 | Problems in Teaching Minority Groups | 3 |
| | Total Hours | 18 |

If a student wishes to participate in the Experience, but has already completed one or more of the courses listed in the preceding list, substitutions can be arranged on an individual basis.

Financing

For the Fall academic quarter, participants have received a tuition waiver from the University of Northern Colorado to help defray the considerable expenses entailed in their participation in this program. The University also furnished the bus for the field trip to Arizona and New Mexico. All other costs, including student fees, expenses for all other travel, food, housing, texts, and materials, are paid by the student. Housing in the Denver Inner City area is approved by the program staff. Room and board expenses are arranged on an individual basis with the family with whom the participant lives. Eligibility for scholarship aids and loans is not changed by participation in the program.

Eligibility

The Experience is open primarily to students at the Junior level who are preparing for teaching in elementary and secondary schools and have been admitted to the Advanced Teacher Education Program. Graduate credit can also be received for the experience.

On-Campus and Field Experiences

Participants in the Experience spend much of the first four weeks of the quarter engaged in concentrated study in areas of concern related to the specific course offerings of the Experience.

For the purpose of involving the community more closely in teacher education and relating the field experiences more specifically and actively to the needs of urban education, a community advisory board has been established in each of the communities in which the participants are living and working. The community advisory board is a vital component of this experience. The responsibilities of the board are to help the participants understand the community and the educational needs of the children, to aid in designing activities through which the participants can gain knowledge about the community. Furthermore, members of the advisory board serve as resident interpreters of the experiences that the participants have during their life in the urban community, and serve as guides for the participants into the life of the community.

An extremely important activity which is included in the field experience is a one-week camping trip into the Four Corners area of the Southwest. This trip includes a schedule of daily visits to BIA and community schools as well as hiking, camping, and discussions through which the participants become acquainted with one another and form a group. One of the many purposes for this field experience is to gain knowledge of the rich cultural heritage of the American Indian in the Southwest. In addition, visits to BIA and community schools on the Navajo and Zuni Reservations expose participants to a variety of teaching styles, educational philosophies, classroom techniques and interpersonal "do's" and "don'ts" which are related through campfire seminars to specific psychological, sociological, and philosophical theories. Lectures and informal visits with museum personnel,

anthropologists and representatives of the Indian and Hispanic cultures enrich understanding of these cultures. Ensuing discussions reveal the applicability of concepts derived through the exploration of Indian and Hispanic cultures to other situations arising whenever two cultures interact.

Another goal of this field experience is to offer the opportunity for personal growth and group interaction. Assignments in inner city schools will require of each participant acceptance of innovation, confidence in his ability to adapt to strange and even disconfirming cues and norms, and willingness to seek, offer, and accept support from his peers. Most will be living in an urban setting within a minority community new and often strange to them. The group formed during the original camping period should continue to offer direction and support to each member. Social norms formulated in the group formation period can serve as links between the original field of perceptions of the individuals and the conflicting cultures into which they may enter.

Other activities which are included in the field experiences include the following:

1. A five-week live-in experience which is one of the most important aspects of the program. Whenever possible, and with the consideration of the students needs and wishes, housing for the participants is arranged in the inner city with a family whose life style is significantly different from that of the participant.

2. At least one-half of each day for a five-week period is spent working with children as a teacher-assistant in an urban-deprived school of the participant's choice. Work in the school is under the supervision of experienced, highly qualified school personnel.

3. Additional time is spent actively participating in the work of public and private agencies within the community so that the students can gain a greater understanding of the social groups that make up the community.

4. Seminars coordinated with both types of field experiences in an effort to provide a basis for solutions to the sociological, psychological, and educational problems encountered.

The interests of the participants and the characteristics and needs of the community are considered in making the placements in the schools and in the selection of community agencies with which to work. Opportunities are available to observe other grade levels and teachers.

## Staff

The staff of the Teacher Training Experience for Inner City Schools is as follows:

Roy T. Krosky - Assistant Professor of Education, University of Northern Colorado -- Director

Alida Stein - Consultant for the Cultural Arts Program, Denver Public Schools -- Consultant

Franklin D. Cordell - Associate Professor of Education, University of Northern Colorado -- Consultant

Resource Personnel. The resource personnel for the Experience included the following:

Kelly Rae Hearn - Associate Professor of English, Colorado Mountain College

Miss Annette Van Berckelaer - Instructor, Golden Gate Youth Camp; Director, Adult Education Program, St. Patrick's School

Henrietta Linenbrink - Instructor, St. Patrick's Elementary School

Laura Williams - Assistant Professor of Education, University of Northern Colorado

Louis Sinopoli - Executive Director, North Side Community Center

Rosemarie Fearn - Principal, Guardian Angel Elementary School

Joseph Nichols - Associate Professor of Education; Chairman, Department of Curriculum and Instruction, University of Northern Colorado

Grant Canassaro - Counselor, Fort Logan Mental Health Center and Golden Gate Youth Camp

Gloie Wiseman, Program Director, Curtis Park Community Center

## THE FIELD TRIP TO THE SOUTHWEST AND THE LIVE-IN

The Teacher Training Experience for Inner City Schools began on Monday, September 21, with an orientation meeting at which individual's schedules were arranged and formal registration for the quarter's academic credit was concluded. Also at this meeting, basic instructions were given for the first activity of the program -- the field trip to the Southwest. Check lists of necessary equipment were distributed, and an overview was given of the field trip, as well as of the total activities of the inner city program.

Although the purposes of the trip were concerned with the broad objectives of the total program, certain objectives were more specifically related to the trip than to any other activity during the quarter. Several such objectives were as follows: (1) The participant will demonstrate increased understanding and acceptance of himself as a person capable of coping with unfamiliar social and physical environmental situations; (2) The participant will become involved in the formation and functioning of a primary reference group in which members are supportive of each other in situations that may arise in new, and possible threatening environments; (3) The participant will gain increased knowledge, understanding, and acceptance of Indian and Hispanic cultures; (4) The participant will gain understanding of problems that develop in encounters among Indian and Hispanic cultures and the Anglo culture; and (5) The student will have an opportunity for gaining knowledge of educational theories and practices employed in schools with large populations of minority ethnic and racial

groups, so that these theories and practices can be analyzed in relation to their practicality for each participant as an individual, as well as in relation to bases in sociological and psychological theory.

In visits to schools on this trip, as well as during the school assignments that were to come later in the quarter, the participants were able to develop an awareness of possible tools, techniques, and practices available for use in teaching minority groups. These experiences could help provide an overview of styles of teaching and of relating to students in and out of the classroom, and also provide an opportunity to gain perspectives concerning class atmospheres and interpersonal relationships before the time when the participant, as a teacher or student teacher, found himself in situations where the alternatives were limited by the givens of a school and classroom situation.

It was anticipated by the staff that each participant, both during the program and during his early teaching experience, would find himself in situations where he would have to innovate, organize, provide leadership, be willing to accept and follow orders, and be willing and able to work with others as members of on-going teams. Before the trip, the participants basically had but three things in common: a concern for social inequity in America; a hope to become effective teachers; and a dissatisfaction with conventional methods of teacher preparation. The experiences that were planned for the program necessitated that the participants learn to rely on each other, form a working team, and interact in a productive manner. The intimate group experience was designed to provide a

controlled, self-testing experience through which each individual could test his willingness and ability to take care of himself in an unfamiliar and rugged environment. The experience also provided each participant an opportunity to find gratification and companionship in nature and among his fellow men.

These, therefore, were the basic objectives of the field trip that was planned as the first activity of the Teacher Training Experience for Inner City Schools.

Day One -- On the Bus

September 22nd was cold and rainy in Greeley. The weather certainly added to the somewhat subdued mood of the participants as they boarded the bus to begin the trip to the Southwest. The staff had made no deliberate effort to alleviate the mood of uncertainty among the participants, for the success of this trip depended to some extent on the degree to which discontinuity could be developed from the conventional classroom atmosphere and on-campus activities which they had previously associated with learning experiences. This was to be an entirely new educational experience for the participants -- one for which they had no previous frame of reference on which to build their expectations for this learning activity.

Drawing from the suggestions of Schein and Bennis (1967) concerning organizational change through group methods, the program deliberately designed to be conducted away from the pressures and securities of everyday life. The informal atmosphere in which participants had minimal contacts with family or other reference groups, the lack of

status-identifying appurtenances, the lack of privacy, the apparent absence of structure and the non-authoritarian style of leadership--all contributed to the discomforting aspects of the initial phase of the Experience. Disassociation, extraction from day-to-day preoccupations, cultural insulation and droutinization prepared the participants for becoming a learning group.

The staff considered this component of the Experience to be one of "unfreezing"--that period of unlearning or "being shook up" that must take place before learning can be initiated. Schein and Bennis (1967) consider "unfreezing" to be:

> . . . an umbrella term, taken from Lewinian change theory and adopted . . . to encompass a complex process initiated to create a desire to learn. . . . Unfreezing includes the idea of contrast whereby things that people take for granted in their ordinary life become absent or changed. . . . Another aspect of the unfreezing process is represented by the ambiguity of the situation. The goals are unclear, the staff provides minimal cues, the reward system is nonexistant, certainly not very visible. . . .This serves to upset old routines and behavioral grooves and open up new possibilities for the delegate. [All italics in the original.]

In conjunction with the process of "unfreezing," an effort was made to provide some means of psychological safety. The camping experience was a situation in which the participant could function in a "cultural island" and make mistakes without dire consequences to himself or society. Into the normative structure of the trip was built a high valuation on inquiry, experimentalism, and "sticking one's neck out" without fear of reprisals. The total climate was one which could easily tolerate divergence or failure without retaliation, renunciation or guilt.

For the first one hundred miles or so, the atmosphere on the bus was one of almost total silence. For the most part, the participants did not know each other, and certainly did not feel comfortable with each other or even with themselves as they began this new experience with almost no specific knowledge of future events. After awhile a few participants, who later admitted feeling quite ill at ease, began tentatively reaching out toward each other in efforts to relieve the tension of the atmosphere and to find some security in learning how others were reacting.

A quote from a participant's reaction paper illustrates these feelings:

The silence on the bus was some assurance that others might be in the same boat. I sat alone and I felt alone. There were faces with very little identity. Some people smiles--some just sat quietly. I felt awkward at the knowledge that I'd have to put forth the effort if I wanted to get involved.

The first real opportunity for relaxation from the tension came at the lunch break when participants welcomed the opportunity to work together on the shared task of preparing sandwiches and other food.

Although there was still much uncertainty concerning what was expected of them, they did relax to a much greater extent than before. At this point, it became obvious that the participants, most of whom had never previously camped, were feeling a very definite need for structure to provide some form of assurance that this was in reality a planned experience. Instructions were given for selection of camp duties, and a sign-up sheet was passed around so that times could be selected for specific camp tasks. Formality of organization was avoided. The sign-up sheet listed choices such as "Cooking Opportunities" and "Clean-Up Challenges." The participants still did not know each other, but these shared tasks provided further opportunity for learning names and other details in an informal but relevant task situation.

Day One--The First Camp

At sunset, the bus arrived at Thompson Creek Camp Ground in the Mancos Valley, a beautiful site almost at the foot of Mesa Verde where the ancestors of the Pueblo Indians, whose schools were to be visited later in the week, had built their stone and adobe villages about 900 years earlier. It was already very cold, and this, combined with the unfamiliarity of the group with each other and with camping procedures, made most of them feel rather ill at ease. This tension was further accentuated when the bus driver asked if everyone had taken everything that they needed off the bus, as he was preparing to leave. In spite of some rather eloquent requests that he spend the night at the campground, he drove the bus, which to most participants was their last link with security and comfort, down the gravel road

and into Mancos where planned to spend the night. The driver did set his alarm at the motel so that he could wake up periodically to check the weather, for had snow or rain fallen during the night, camping without tents would have been untenable. However, the students did not know this, and the concern that they had at this time was later reflected when one student asked the director what he would have done had it been snowing heavily at the camp site on arrival. He was told that the group simply would have all gone on to Mancos, where motel rooms were available. The student breathed an audible sigh of relief and said, "It's good to know that you did have <u>some</u> limits!"

Evidences of the development of group leadership patterns, which was one of the basic goals of the field trip, were seen in the activities at the camp that first night. One participant quickly organized efforts to gather fire wood, start the fire, and get the food cooked. While making many efforts to include others, it was obvious that several of the participants were demonstrating their ability to attain mastery of the physical environment. In doing so, they were not only exhibiting leadership potential, but also were providing some measure of security for those who needed assurance that this strange situation was manageable.

The participants' felt need for group involvement was further exhibited in their eagerness to begin that first campfire seminar. Although the group had definite feelings of insecurity and needed to share these feelings and get to know each other, they tended to avoid these topics in their discussion that evening. Instead, the

discussion constantly reverted to subjects appropriate to campus classrooms in the College of Education. Attention was turned toward the staff in the form of questions concerning broad, impersonal, sociological and educational theory.

Campfire singing lasted only a short time that first night, for the group was tired, and was still not feeling comfortable enough with each other really to enjoy informal activities such as group singing. In one reaction paper, a participant stated:

> I sat around for two days waiting for an invitation to join a group that I was already a part of. Then I recognized this, jumped in, and almost drowned, for it brought about a sea of intense feelings and criticisms toward myself, my life, and education. Campfires became seminars under the stars, where everything imaginable was discussed openly and objectively, and provided a base on which to rebuild my beliefs.

At this point, it became increasingly evident that the weather was adding an extra challenge to the experience, for the temperatures had dropped to well below freezing. The stars in the cloudless sky were beautiful, but they added no warmth. It was inevitably going to be an uncomfortable night for many, in spite of the fact that the participants had been issued a check-list of necessary clothing and equipment for cold weather camping. The staff had packed extra ground covers, ponchos, and air mattresses for emergency needs, but the objectives of the activity required that the participants be allowed to assume that they were responsible for and capable of meeting their own physical and emotional needs, and making their own decisions in relation to those needs. Evidence that this challenge was met can be seen in comments such as this from a participant's reaction

paper:

> I was cold, but there were others to share my misery. It was their misery, too. And at the campfires, with these people, unlike others I knew, I found myself exposing my <u>real</u> self--my true feelings and thoughts. I was sharing with people just because they <u>were</u>. Sharing like this helped me see and feel things in a better perspective.

In spite of the cold, most of the campers were cheerful on awakening the next morning, and felt some pride in the knowledge that they had indeed been able to withstand physical discomfort and had learned just a little about camping. Although the full impact of the experience was not recognized by the participants until after later encounters in the Southwest, reaction papers and campfire comments revealed that in its totality, the camping experience, hikes, and visits to Indian ruins helped develop an increased understanding of the relationship and continuity of man with nature.

<u>Day Two--Visits to a BIA Boarding School and a Canyon Hike to Anasazi Ruins</u>

When it was time to get up at dawn on the second day, a layer of ice coated the sleeping bags and gear as well as the cooking and drinking water. But in spite of the cold, most of the campers were cheerful, and those who were camping for the first time reflected some pride in the knowledge that they had been able to handle the new situation and the physical discomforts involved. Lighting fires, cooking, packing gear--all demanded attention to common needs and required total group participation. Participants spoke in anticipation of the prospect of embarking on a visit to a school. Being in a school would put them back on familiar ground, and all were looking forward to

observing various teaching styles and methods used with Indian children, and to hearing various educational theories and principles to be presented by school administrators and staff members. But most of all, the participants were eager for a chance to mingle and converse with children. This eagerness, and ability to relate directly with young people, first seen on this occasion, remained a striking feature of the participants in the Inner City Experience.

The day at the school was spent in formal and informal contacts with children in the classrooms, dormitories, play areas and at lunch, as well as in attendance at formal presentations explaining the rationale behind each school program. These activities provided first-hand experiences to form the basis for increased understanding of sociological, psychological and philosophical concepts involved in education of children of minority ethnic and racial groups.

Some of the specific activities in which the participants were involved included joining children in learning traditional Navajo chants and dances, eating with the children in the cafeteria, and visiting dormitories by invitation of the children. In all cases these contacts lead to a greater depth of communication between the participants and the Navajo children. It was a unique experience to find Navajo children intrigued by the appearance and feel of a Caucasian beard or an Afro hair style. This was one of the many instances of close, personal, cross-cultural communication that was to occur during the Inner City Experience. Students from the University of Northern Colorado displayed a genuine interest in Navajo culture as represented by

song and dance and by the conversations with the children. This interest served as a means of reinforcing in the Indian children an appreciation of their own cultural heritage.

More formal classroom observations were facilitated by the participants dividing into small groups and alternately visiting the various classrooms and departments of the school. Reaction papers and discussion sessions that followed the visit revealed the following observations:

1. "Dick and Jane" textbooks employed in primary grade reading classes

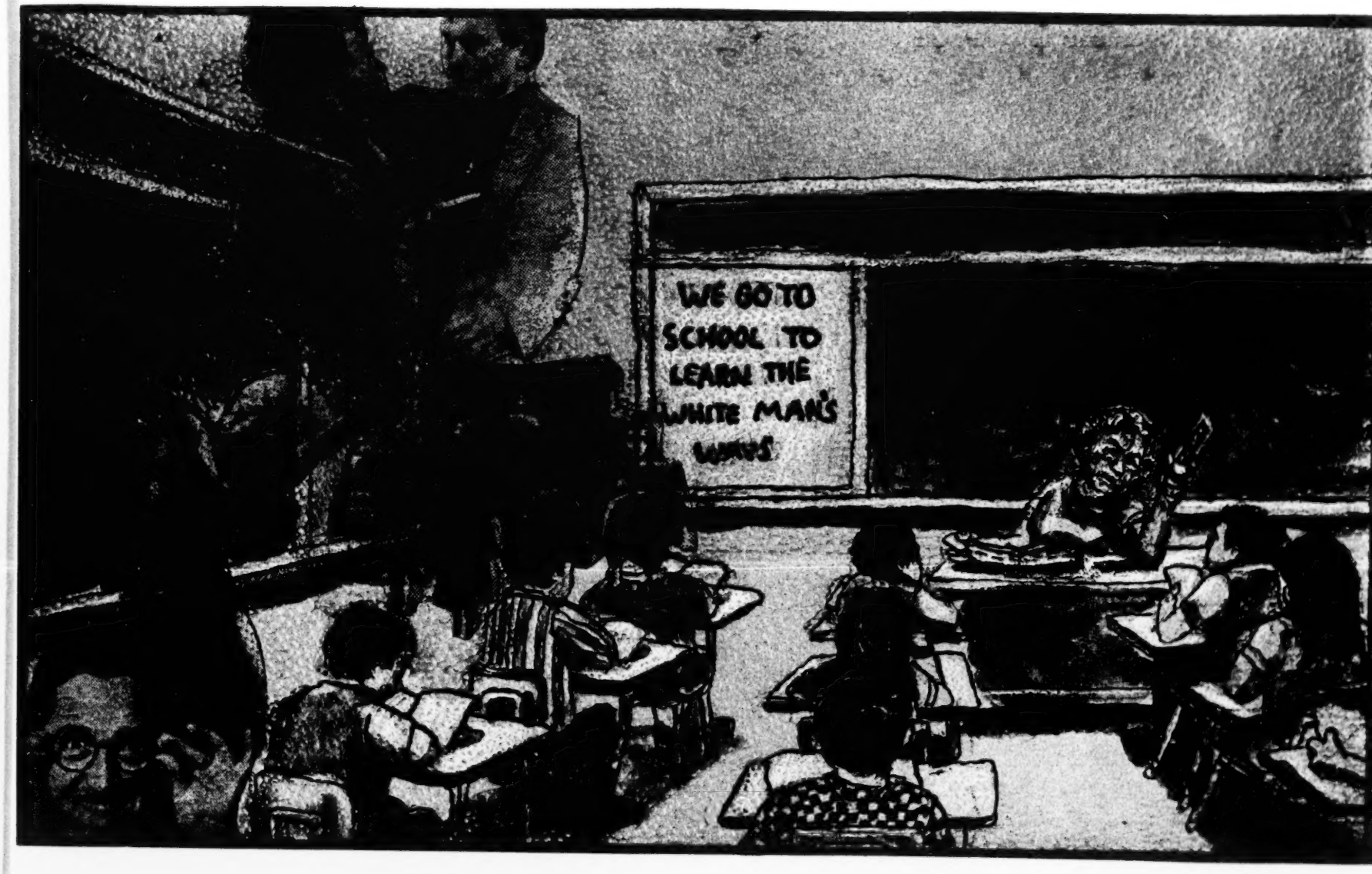
2. Very formal seating arrangements for students and teacher

3. Bulletin board material predominately based on the life style of the majority culture (Example: a bulletin board titled, "We come to school to learn the white man's ways")

4. Large group methods of instruction at all grade levels

5. Administrative emphases on preparing the Indian child for a competitive society

6. Evidence of authoritarian modes of administration and instruction



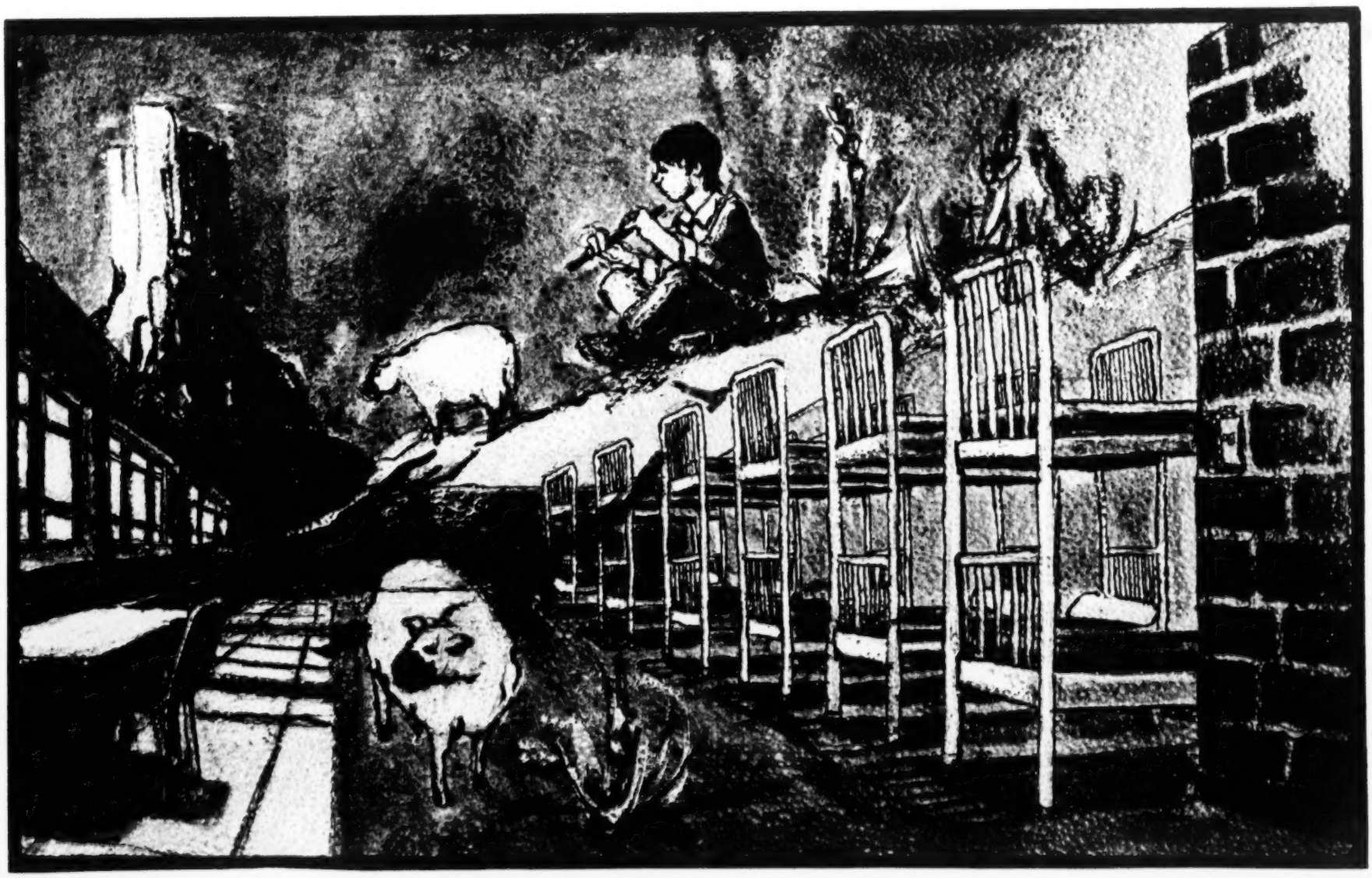

7. Almost complete absence of teaching materials relating to the Navajo culture

8. Scarcity of children's art work on display

9. Little visual enrichment of any type in the school environment

10. Cold, impersonal, cell-like dormitory facilities

The visit to the school concluded with a question and answer session with school personnel. However, the discussions, evaluations, and reflections relating to the day's experiences really began on the bus ride to the next stop, Canyon de Chelley, continued during the late afternoon hike down a ledge trail to the Anasazi ruins at the



bottom of the fantastically beautiful canyon, and were carried into the campfire seminar that evening.

Statements from reaction papers indicated that manipulating the ledge trail was in itself a great accomplishment and a source of increased self confidence for several members of the group who suffered from acrophobia. The following quotation gives another illustration of the impact of the total day's experience:

> We were hiking through Canyon de Chelley. Everyone was walking in a group, but the atmosphere was indivdual, and the individual was isolated from everyone else. I was thinking of the contrast between this beautiful canyon where the Navajo farmed, and the

> school that their children attended when all of a sudden a horse, a beautiful free horse, ran across the canyon. It was like nothing I have ever seen before. That horse, running free and alive, in the indescribable beauty of the canyon, was something wonderful. It was almost as though he was saying, "See me! I'm proud! I like to be with me because I like what I am!" And the experience has helped me know that I can live by myself, be by myself, and be free like the horse flying across the canyon. For the rest of the trip, I was able to get to know people better, and also able to appreciate being by myself--learning and thinking about what I was experiencing.

This reaction, and similar reactions that were expressed at the campfire seminar, can serve to illustrate not only the developing awareness of basic concepts in education, but also the psychological development which leads toward a growing awareness of personal progress toward self-understanding and self-acceptance. An experience fulfilling a personal need can lead to a deeper grasp of the theoretical concept of common needs and even to a personal committment to, or definition of, one's future professional role.

Planned visits to Indian schools, camping outdoors, recreational activities and living as a group did not serve separate functions. Any one of the multitude of components of this field experience in itself may not have provided sufficient educational benefits. But the intermingling, cumulative effects of these experiences provided a frame of reference for the fusion of the theoretical and practical in professional education and personal psychological development.

Day Two--The Evening Seminar

The participants at the campfire that evening were physically tired, but far more emotionally relaxed than they had been the previous two days. This was due partly to the more comfortable physical conditions.

This camp had running water in the rest rooms, and the night was still, cloudless, and warm. There was also some relaxation of the individual tension that had been caused by the lack of awareness of the underlying design of the week's activities, and a beginning of group cohesiveness and identification. The participants were now beginning to accept the discontinuity of cues for behavior that had resulted from being cut off from traditional school and home patterns, and from separation from their familiar surroundings and significant others. Now they had begun the development of new cues, based on shared experiences. One evidence of this development was seen in the urgent need that many of the participants felt at this time to learn the names and personal backgrounds of the other group members. There were also many indications of increased trust and openness. Examples of this were seen in one member's revelation of personal doubt regarding his ability to handle classroom situations. Another participant retorted, "You're still trying to program people. You shouldn't admit that!" This comment amounted to saying, "That's no problem. Let's not deal with your doubts."

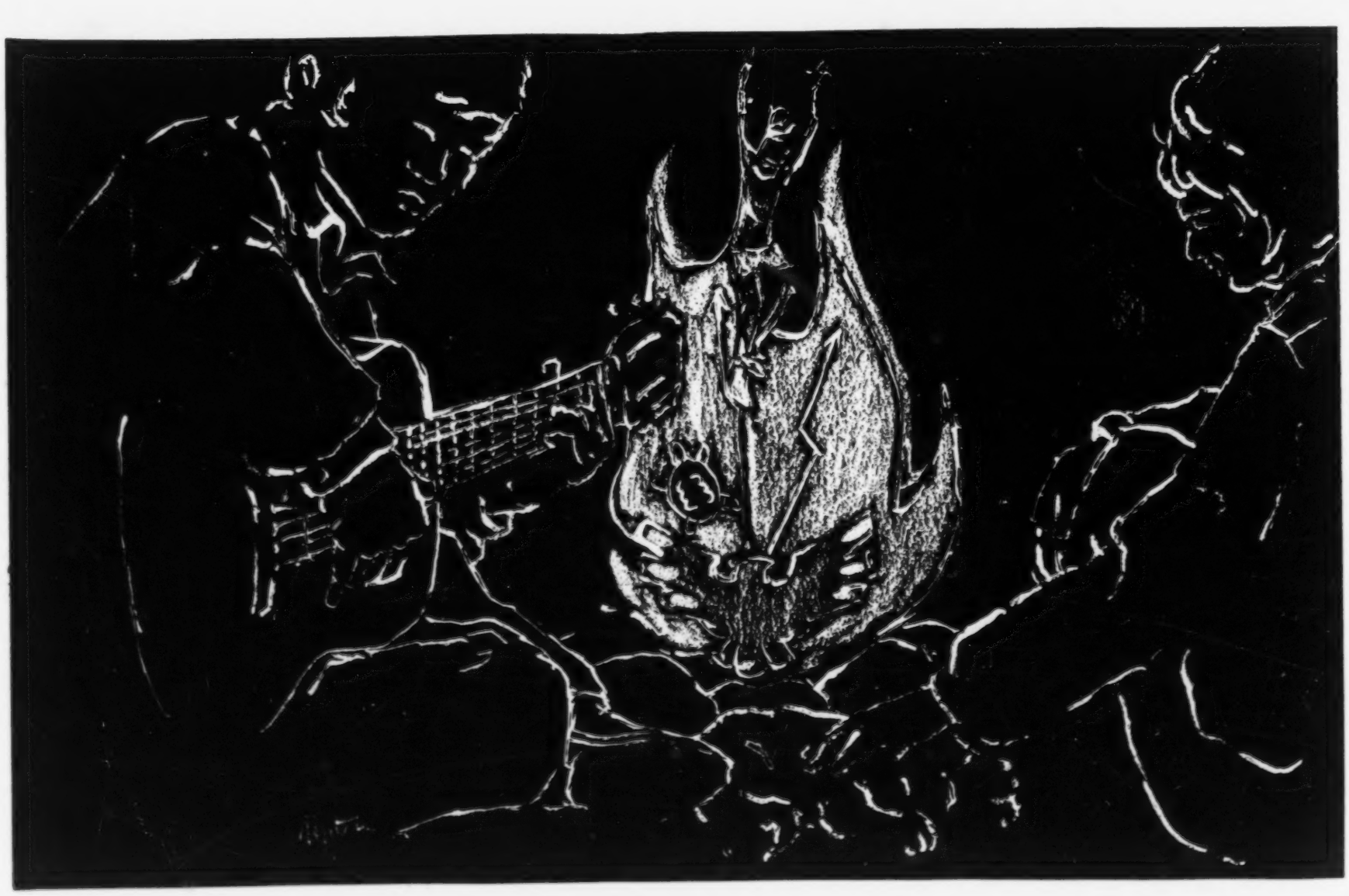
A second example was seen in small group conversation with the black student in the group. This student, during the evening, had already established her identity as a militant on campus, and had been quite critical of other participants for their fear of involvement and their lack of commitment to becoming change agents. Her presentation of self to the total group had consisted of putting forth a show of strength and complete self-sufficiency. Small group discussions

developed after the campfire seminar. In one group, this participant listened to others reveal their personal struggles toward a sense of independence within the family structure. Suddenly breaking, she expressed intense resentment toward members of her family and emotionally expressed her feelings of loneliness and rejection. A day later, she affirmed her early sense of not belonging, and the fact that she had asked herself, "What are you doing here? There's a bus on that highway! Why don't you get on it and go home?", and then she added, "But I'm sure glad I stayed." In succeeding days, she affirmed her growing sense of belonging by increased group participation and relaxation of role rigidity.

This participant, in an emotion-charged conversation with others, gained realization that her experiences and problems were not unique to her situation. Other participants, who were unlike her in many ways, were seeking to resolve similar conflicts. For her, the feeling of belonging represented one more step toward self-realization. Combs (1962) states that, "the feeling of belonging . . . is a feeling of unity or oneness, a feeling of sharing a common fate, or of striving for a common goal. It represents a real extension of self to include one's fellows."

The incident also served to broaden the perceptual field of the participant. Combs (1962) states that when people feel threatened, their perceptions do not extend beyond the threatening events. They are inclined to defend their existing perceptual organizations. Openness to new experiences made new perceptions possible.

Late that night, after the seminar was concluded and some participants had already retired to their sleeping bags, the remainder of the participants, apparently taking great joy in being together, stayed around the campfire and sang until the early morning hours. Campers from another camp came to join them, attracted by the beauty of the music and the spirit of camaraderie. Finally, at about 2:30 a.m., drowsiness overcame them, and their singing stopped. At this time, incredibly, the night breeze brought drifting over the camp site from the village at Chinle the eerie sound of a Navajo chant -- perhaps a curing ceremony in progress. The chants mingled with the smell of pinon



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smoke and continued until dawn.

Day Three -- Rough Rock Demonstration School

A sign at the gate of Rough Rock Demonstration School also refers to it as Dineh's School, or roughly translated, "The People's School." To reach Rough Rock required traveling over twenty-two miles of rugged road that had been completely washed out by flash floods only two weeks prior to the visit. The bus crept along at about ten miles per hours, and even then one window cracked and several door latches fell off from the vibration. Needless to say, the driver often doubted the wisdom, or perhaps the sanity of the whole trip. From the valley at Many Farms, Arizona, the road went winding up to the top of a mesa, and from there across overpowering, desolate, red, brown and gold terrain. Cliffs, rock formations and steep-sided arroyos added to the grandeur of the desert landscape. Occasionally a herd of sheep, tended by a Navajo shepherd, and a hogan in an isolated Navajo camp provided clues to the existence of man in this wild country. The participants were able to gain some insight into the beautiful but forboding environment of the desert-dwelling Navajo. Some of the participants, with keen sensitivity, were able somewhat to understand how the Navajo feels about his land, and were able to identify to some extent with the Navajo singers whose prayers and songs nearly always fall into a repetition, in some form, of the lines:

With beauty before me may I walk.
With beauty behind me may I walk.
With beauty above me may I walk.
With beauty all around me may I walk.
It is finished in beauty.
It is finished in beauty.

The grandeur of the desert landscape was broken by the school compound, appearing alien and incongruous,at the base of another towering mesa. As the participants entered the school, it was significant to note their first impressions: the sound of children laughing in the classrooms; bulletin boards with bilingual captions; a wealth of color in the halls in the form of student murals and other art work depicting Navajo culture.

The first activity was an orientation to Rough Rock School by the administrative staff. Assistant director Raymond Sells, a young Navajo, made an immediate impression on the group because of his obvious enthusiasm, love, and dedication for his people. But his enthusiasm was combined with bitterness toward the condictions which interferred with the development by the Navajo of a positive self-concept and the obstacles that every Navajo faces in learning to survive in two cultures. Mr. Sell's presentation reflected an indictment of traditional methods of education, whose failure could be attested by the attrition rate in conventional schools. He outlined the philosophy of Rough Rock School, and the methods through which the school was attempting to make education relevant to the lives of the Navajo people. Throughout the day at Rough Rock, Mrs. Sells served as a constant example that an individual can be effective in developing viable means for educational change.

Another excellent role model for the participants in their subsequent work with minority children was provided by Dr. E. Roby Leighton, Director of Special Services at Rough Rock. As she explained her work at the school, she spoke of her basic goal as "working

herself (an Anglo woman) out of a job." She exemplified in a very positive and forceful manner the impact of a member of the dominant culture attempting to use all of her intellectual and personal skills as a means of cooperating with the Navajo people in their struggle to gain self-sufficiency.

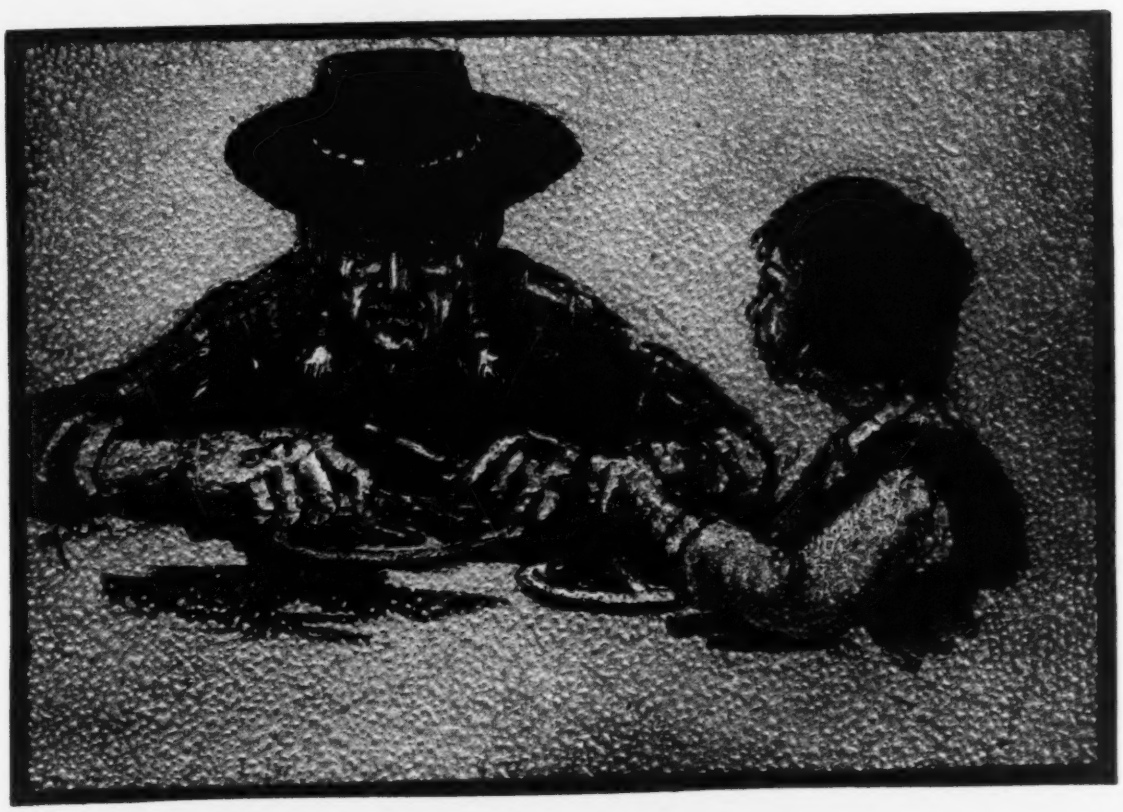
The combination of Dr. Leighton and Mr. Sells provided an excellent model of a successful interracial partnership in an educational venture. Examples of the theoretical and practical value of the suggestions that were made to the participants can be seen in the following quote from Dr. Leighton's presentation:

> A person of one culture looks through a perceptual screen at a person of another culture, and there is a form of distortion simply because of the way their ideas are transmitted. A person carries his culture through his language. His way of thinking is conditioned by his language. For example, I, as a member of the Anglo culture, may say, "I'm sorry for what happened," but it's difficult to communicate this to a Navajo, because the concept has no direct translation into Navajo. . . .Other examples can be seen in a person's choice of words, the inflection he gives the words, the tonal quality, even his facial expression. Sometimes by learning, by educating yourself, by making a real effort to understand, you are able to reduce that screen to a point where it really doesn't interfere. . . . . Remember that perceptual screen when you're teaching your students, and if you don't understand why a child is sullen, unresponsive, you'd better check to find what kind of signals you've been giving that child through the perceptual screen. Maybe they're another kind of signal from what you meant.

Later, Dr. Leighton, in response to a question concerning methods of bringing about change in education, expressed her firm conviction of the necessity for working within the system if change is to take place without causing intergroup bitterness or social unrest. She stressed the importance of teachers not waiting for new ideas to come from the top and "filter down." Instead, she said, teachers

should learn methods of inaugurating change, such as writing proposals, and assume a role of leadership in improving education.

The 1969 Report of the Special Congressional Subcommittee on Indian Education states that the establishment of Rough Rock Demonstration School was the most important experiment in Indian education during the 1960's. For the participants, the reason for Rough Rock's importance was evident from the observations they were able to make during their visit to the school.



1. The presence of traditional tribal elders in the classrooms, dormitories and cafeteria, actively participating in the education of Navajo children and helping to perpetuate traditional arts and crafts as part of the curriculum.
2. Individual tutoring of younger children by adults and older children.
3. Bilingual education--Navajo language as the language of instruction in the primary grades, with gradual transition to bilingual education.

4. Experimental methods of teaching language

5. Colorful classrooms displaying children's work

6. Efforts to develop a relevant curriculum

7. Written work and art work germaine to Navajo life

8. Open classrooms with much evidence of small group and individual activities; many and varied pupil-centered activities.

9. Active, rather than passive, learning situations

10. Many and varied educational materials

11. Teacher warmth, friendliness, and much personal involvement with pupils

12. The pride of the Navajo people in <u>their</u> school, and in particular their <u>old school</u> of which they said, "This is important to us. This is where it all began."

13. Perception of the school as an institution whose accepted role extended to educating <u>all</u> members of the society, not just school age children.

14. Efforts to develop improved self-concept

This last observation was especially demonstrated by the teacher in the beautiful, tribal-designed and built science and math building. His students reflected great pride and pleasure when, without affectation, he described them to the participants as the "best kids in the school" as he spoke of their efforts to relate science and math to the lives of the Navajo people.

A reluctant departure from Rough Rock took place that afternoon. Ray Sells had much more to say -- and the participants all wanted to hear him. Promises to exchange information and visits were made. Two of the Rough Rock teachers suggested the possibility of bringing a group of Navajo youngsters to visit Colorado later in the year. The

participants were excited over the prospect of continuing their contact with Rough Rock Demonstration School.

After unloading the bus late afternoon, some participants chose to hike down the Tunnel Trail into Canyon de Chelley. A special permit was issued by the Chief Ranger at the Park. The beauty of the canyon at that time of day was unsurpassed. Before emerging from the canyon, the hikers spread out to gather firewood, which in the desert is difficult to find. Finally they carried a sufficient supply for the

final after dinner campfire. On arrival at the campsite, they were welcomed and surprised by the aroma of supper cooking. The participants who had remained, disregarding the pre-arranged duty schedule and the pre-arranged menu, had proudly and rather smugly seized K.P. perogatives.

That night at the campfire, a comparison of the two schools that had been visited was inevitable, and became the theme of the discussion.

Participants were practically unanimous in their enthusiastic endorsement of the goals and methods employed at Rough Rock in contrast to the first school. Reactions to these experiences reflected an awareness of the imperative need for the teacher to develop a positive self-concept in his pupils.

A significant occurance that took place at the camp fire that night indicated that the participants were weighing for themselves the value and validity of the concepts under discussion. A challenge was thrown to the staff when a participant stated, "But you wanted us to see the schools this way. What would have happened if we saw Rough Rock first? Would it still have seemed so great to us?"

Further discussion of the various factors influencing the participants' attitudes toward the schools then ensued. This method of learning was basic to the philosophy of the Inner City Experience and its value, as used at this campfire and at later sessions during the program, is best explained by Howe (1963), who stated:

> Finally, the sphere of education calls for the application of the principle of dialogue. Two views of education compete for acceptance; (1) transmission, which seeks to educate by funeling what needs to be known from the teacher to the pupil; and (2) induction, which seeks to draw forth from the student his creative powers in relation to his interest in and need for the world around him. . . . Both ignore the significance and power of the relationship between teacher and student upon which the whole educational enterprise finally depends. The student must be free to explore and think, but he needs also to be met by a teacher who embodies in himself the data and the meaning of the world, and who trusts the students to respond creatively when he presents it.

The discussion that the participant's question evoked for the most part centered around the role of the teacher in any learning situation. It was concluded that non-authoritarian teaching does not equate

with value-neutrality on the part of the instructor, and that in this situation, there was no demand that the participants draw given conclusions. However, most agreed that there was not, nor was it necessary for there to be, any deception concerning the staff's values and hopes in what the participants might observe and conclude from their visits to schools and from other experiences during the program.

Day Four -- A Visit to the Zuni Schools and Village

After Zuni, a participant remarked, "We really received the red carpet treatment at Zuni." This was not to be a one-day visit and departure. The group had been invited for a dinner cooked by Zuni girls and to spend the night in the High School Gymnasium. After four days -- showers.

An open, frank discussion of predominant student characteristics and administrative problems took place between participants and the principal of Zuni High School and preceded classroom observation at the high school and elementary schools.

Although the participants, armed with data from earlier school visits, were not always favorably impressed by what they observed, they were gaining insights into the difficulties involved in providing satisfactory solutions to the myriad of problems facing educators in minority schools.

> Something that bothered me on our visits to the schools was the fact that we were so critical about anything that made it look like any public school. Why should they bother with football games, Boy Scouts, 4-H, cheerleaders or band? What good is a journalism class going to do them when a health class would be a lot more relevant to their life on the reservation? But why shouldn't they have a chance to participate in these things?

> Sure, maybe these other classes are more important, but the sports and other activities can have their place, too. Some of the teachers are trying to help and just because they aren't doing it in the way we think we would doesn't mean they are wrong.

Reaction papers repeatedly attested to the increasing awareness of the complexity of meeting educational needs. A list of participant observations includes both positive and negative reactions:

1. Genuine effort and dedication by principal and some faculty members to improve lives of Zuni people.
2. Evidence of incomplete knowledge of Zuni culture hampering efforts to make education relevant in terms of content and method
3. An apparently disproportionate amount of family income spent on dressing students fashionably
4. Few instances of teacher-community contact beyond school hours
5. Lack of appreciation for Zuni cultural values as they related to participation in competitive athletics
6. Efforts in art department to foster pride and skill in indigenous Zuni arts
7. A single community teacher aide in contrast to many at Rough Rock
8. Reduction of instructional services as a result of minimal base for financial support
9. Familial reliance on school to exert controlling influence on their children
10. One teacher who, after three years at Zuni, said she didn't know the names of her pupils, "because they all look alike."
11. A dinner menu of Zuni foods planned by the principal and prepared and served to participants by Zuni girls
12. Traditional curriculum and methods used in biology and social studies.

At the end of the school day participants walked through Zuni village. Though they were saddened by the outward indications of

poverty and neglect, they were quickly caught up in the vitality of the Zuni children playing among the adobe houses.

The walk continued up to the mesa to the home of Mrs. Daisy Hooie, potter and village elder, who also served as an aide in the Zuni High School Art Department. Earlier she had warmly extended an invitation to visit her home.

Daisy Hooie held me spellbound as I listened to her speak. I learned a great deal about the Indian plight, their discouragement and their future.

Mrs. Hooie spoke eloquently of a Zuni society trying to live in two worlds, the Anglo and the Indian, and in the process losing the ability to exert meaningful influence on the moral values of the young people. She repeatedly expressed her pleasure at the participants' visit. Her hospitality, her cultural pride, and her deep concern over what is happening to her people were very evident. The participants wanted to linger, but they were already late for the evening meal back at Zuni High School.

A visit to the U.S. Government hospital and conversations with

hospital staff and patients provided further insight into Zuni life. It was learned that two major problems are nutrition and venereal diseases. Participants were pleased to note that tribal "medicine men" are encouraged to contribute to the treatment of hospital patients by attending to their psychological and emotional needs.

The long day ended with a "bull session" with a few administrators and teachers. From this, participants gained an appreciation of the complexity of the power structure in an educational enterprise. They saw the difficulty in bringing about curricular changes and in winning acceptance for innovations. They also learned of the necessity to grant recognition and consideration to various traditional and modern influences. In addition to the parents, the religious practitioners who represent the "old" tribal way of life have to be served, but so do the Anglo Board of Education, the Zuni Tribal Council, and the various governmental bureaus and agents at state and federal levels.

That night, wrestling mats replaced hard ground under sleeping bags, and a single fluorescent light on the gym ceiling filled in for the starry desert sky.

Day Five -- A Visit to Puye and Arrival at Santa Fe

with a stop for lunch in Old Town at Albuquerque, New Mexico, the journey continued to the base of Puye Ruins on the Santa Clara Reservation. Climbing ancient, hand carved steps and ascending shaky pinon ladders to the top of a spectacular mesa covered with an extensive labyrinth of former dwellings, group members identified with the Pueblo peoples who dwelled here centuries ago. Representative of the participant's reactions is this selection:

> Visiting the ruins excited me because of their historical significance. They can give me a special feeling and perspective. I know the stories of men and women whose lives have begun and ended here -- who were happy and unhappy here. I realize the extent of so much life so far in the past -- and so far in the future -- so far from my own small, small existence in the present. So worries and fears and doubts fall into a much more understandable pattern. They are not so sharply focused that the rest of life cannot be clearly seen.

More and more the participants were developing a feeling for the continuity of man through the ages -- the "oneness" of man, past, present, and future.

> I got a tranquil feeling about the earth and the people on it. Man has been here and will be for a long time. The old woman who made the large basket now decaying in a Santa Fe museum, loved, hated, desired peace and security while she lived, as I love, hate, feel, ignore and live right now. We all are humans, and this trip has demonstrated that within that essence that makes us all human, there is something to be shared and held in common by each individual on this earth.

While some explored the ruins, involved in the remains of the early Tawah culture, others quietly sat on the edge of the cliffs, spell-bound with the panoramic view of the valley and the Sangre de Cristo Mountains towering in the distance.

The view from the ruins was fantastic! The sunsets and sunrises must be breath-taking from that spot. I've seen a lot of ruins all over the world, and the thing that I best, and usually find, is the beauty of the surroundings. So many early people like the Greeks, Incas and Tawahs seemed to have had a far greater appreciation of nature than the people of today. People today do not take time to look around them -- to climb and just sit down in a beautiful spot and really focus their senses on their surroundings.

Below, Mr. William Baca, the caretaker of the Puye Ruins, was waiting to visit with the group. No effort was made to pull participants away from their private reflections, for this was their final opportunity on this trip to explore their relationship with nature. As they drew around him, Mr. Baca, as did Mrs. Hoole at Zuni, expressed his

concerns for communicating the values of the ancient ways to children and grandchildren already becoming absorbed in another world. It was rather ironic that participants in this experience, members of a generation bent on change and on turning away from the values of their elders, were so deeply moved and attracted by the message of these two old people.

> Mr. Baca was beautiful as he talked about his family, what had happened to them and what was happening to the Indian language, their culture and its people. I loved the story that he told in his native tongue, I could hardly breathe for fear that I would miss one sound or an expression on his face. I think we were very fortunate to be able to talk to him.

Day Six -- Santa Fe

After a comfortable night at La Posada Inn, the group took advantage of free time to wander about, exploring the city known for its blending of Spanish, Indian, and Anglo cultures and its retention of old world charm. For the participants, freedom to set their own pace and move in the directions of their choice led to the formation of small groups.

The participants were impressed by the slow, friendly pace of life in Santa Fe. They recounted experiences such as the one in which, after he was asked directions to Canyon Road by several participants, an old man interrupted his day to walk with them to the foot of the picturesque Canyon Road, clasped their hands, saying, "Have a good day," and continued back to his work. Other students were impressed by the desk clerk at the Inn, a middle-aged woman, who on learning that two of the boys had not had supper, opened the kitchen at the already closed restaurant, and got them pie and milk to "tide them over."

It was not until evening that the group again gathered as a whole. Conflict emerged at this meeting. Up to this time any discussion of tensions had been suppressed, but now the group was willing to deal openly with emotions. Feelings of members toward perceived degree of inclusion in the group and expressions of insecurity concerning the lack of structure, particularly during this "free day," were revealed. Furthermore, the leader was openly challenged. This behavior can be interpreted as a movement toward resolving the power problem in the group by redefining it in terms of participant responsibilities. Until this shift toward group autonomy took place, acceptance of mutual responsibility for the fate of the group was unlikely. The meeting ended on this note, but participants dispersed and conversation in small groups continued far into the night.

The Final Day of the Field Trip

In the morning, an orderly departure from the Inn was effected. Only two more activities were planned before the gmup left Santa Fe. At the Museum of International Folk Art, Dr. Swadish lectured on anthropological, sociological and historical aspects of Hispanic culture in the Southwest. This was followed by a tour of the Santeros exhibit as well as the archives of the museum where art objects from all over the world are stored.

Later in the day, the group visited the Institute of American Indian Arts and Crafts. At this unique BIA high school, emphasis is given to Indian tradition in aesthetics in all fields.

> Also emphasized is the development of sound personal qualities for facing live problems in the modern world, recognizing that most students come from communities and homes of great poverty, family breakdown, social isolation--students with artistic sensitivity but little, if any, previous opportunity for such cultural expression.

The director, Roy Kiva New, addressed the participants before their departure. Mr. New represents a model of one who is extremely effective in his role as a change agent and educational leader. His words appropriately drew together many of the themes of the trip. He spoke eloquently of the philosophies on which the school is based, and described, as an example of the self-fulfilling prophecy, the power of the Indian person who believes in himself. In concluding, Mr. New demonstrated again the applicability of the trip experiences to the total inner city program when he said: "All that I've been saying about Indian people can be said across the board about all minority peoples."

Three Weeks on Campus

To balance the experience-centered intensity of the initial week, the schedule called for an extended period of cognitive study on the campus of the University of Northern Colorado. Toward the end of this three week period activities were designed to enable the students to establish contact with the people of the communities in which they were later going to work and live.

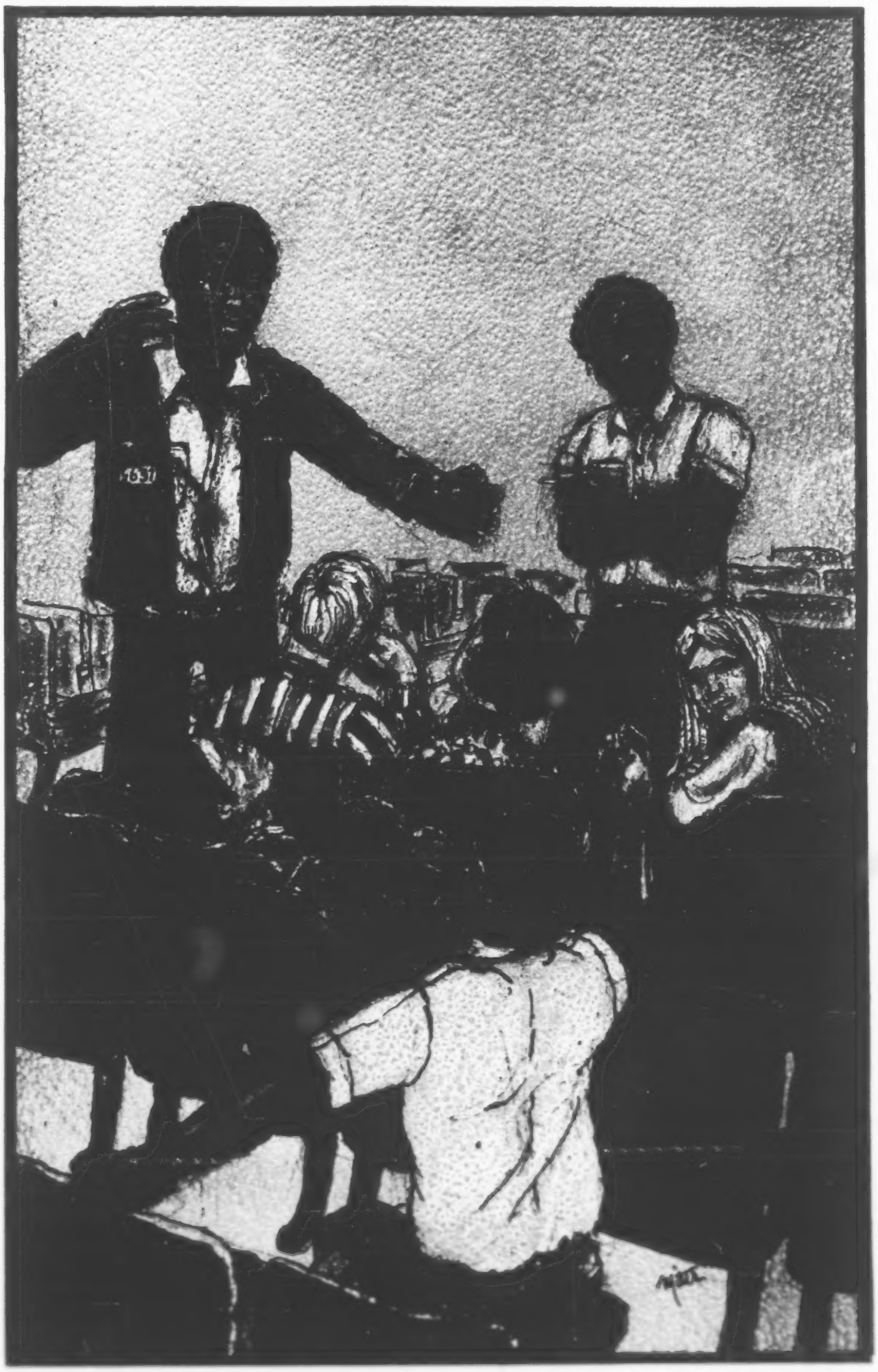
Sessions on campus, under the direction of the program staff and resource personnel, focused on relating specific concepts in education, philosophy, psychology, and sociology to the earlier experiences

which the participants had shared and to further field experiences which were part of the on-going program. The scope of the cognitive studies is represented by the required and optional bibliographies which are included. One particularly significant field experience was the trip to the Colorado State Penitentiary to attend a meeting of the Black Cultural Development Society and to visit with members of this inmate organized, self-help organization. Student participants spoke of the tremendous impact of this experience in relation to their future work as teachers. Reactions by participants often included comments such as, "Definitely must be a part of future programs. That was one of the most hard-hitting educational experiences of the program."

In visiting with the men at the penitentiary, whom the participants viewed to some extent as products of the failure of the public school system, they were able to gain some insights into what type of education might have been more relevant for these men, and might have provided them with alternatives for their lives. Reactions indicated that participants did not see the schools as the only source of the problems of the black prison inmate, but did gain reinforcement for their belief that many of the societal conditions that led to his present condition could be alleviated through a more effective system of education for <u>both</u> black and white people in America. One of the many educational implications involved in gaining understanding of the prison inmate's past, present, and future value systems is pointed out by Arthur Combs (1962), who says:

> It is the people who see themselves as unliked, unwanted, unworthy, unimportant or unable who fill our jails, our mental hospitals, our institutions. . . . It is the people who feel

inadequate. . . . who feel so little strength within themselves that they are fair game for any demagogue who offers security and strength from without.



A different perspective was gained from the trip to Golden Gate Youth Camp where young men, fourteen to eighteen years of age, and many from middle class Anglo families, expressed their hostility toward and frustrations with American society, and especially the schools, which they blamed for the inadequacies that they saw in America today. Where the adult group was inclined to blame schools and other institutions for their intrapersonal difficulties, the juvenile group was more inclined toward self acceptance, locating the sources of their problems on the mainstream of American society.

Additional field trips during the three weeks on campus were for the purpose of building a frame of reference for understanding the points of view of minority groups in the inner city. An evening conference with the staff and members of the Crusade for Justice in Denver provided valuable insights into the goals of this militant Chicano organization.

In all cases, the organized meetings with community groups were held in the inner city on their home ground rather than by asking representatives of minority groups to come to the University of Northern Colorado Campus for these sessions.

Noteworthy are two field trips taken during the final week on campus. They were planned for the purpose of extending experiential frames of reference to support the cognitive learning experiences that were taking place on campus. Readings, lectures, and class discussions had provided substantial knowledge of the black and Hispanic sub-cultures in America. Now the participants were about ready to move into the black and Hispano communities in which they were to live and work

for the next five weeks. Meeting members of the two community Advisory Boards, participating in the development of student-community goals, listening to the gripes, the hopes, the expectations of black people and Hispano people began to bring the theoretical and practical learnings of the field trips and the campus into the here and now. Participants began to relate what they read, observed and planned to the reality and urgency of their immediate environment.

The two Community Advisory Boards served a vital function in the Teacher Training Experience for Inner City Schools. A consistant effort was made to provide an opportunity for the people in each community to have a voice in determining the direction of the community experience that was to help these students become more effective teachers for their children.

The two Community Advisory Boards had been organized by the University of Northern Colorado staff in the two inner city communities in which the participants were to live and work for the next five weeks. The ethnic composition in Northwest Denver is mainly Hispano, which is reflected on the Board. The population of Northeast Denver is predominantly black, as is the Advisory Board for that section of the city. In pre-planning conferences, the University of Northern Colorado staff and the Board members had established a tentative list of questions as guidelines for the work of the Board with participants in the Inner City Experience. The list of questions included the following:

1. What kinds of teachers do you want for your children?

2. What should prospective teachers for your children know about your community, and how can they gain this knowledge?

3. What should prospective teachers know about family life in this community?

4. How does family life relate to the education of the children?

5. What should the schools be doing for the children and the community?

6. What would you like to know about the teachers in your schools?

"Living-in" and Working in Schools

> There was always confusion and chaos in the house. The usual routines of middle class families were never present. Meals, house cleaning, even going to bed--all turned out to be a real hassle.

It is apparent that any attempt to describe the impact of the live-in as a learning experience would be impossible. Let the participants speak for themselves:

> I saw people very full of life and very full of the struggle for existence. I saw a family that was very large, very caring, but also very transient and sometimes shaky. It seems difficult to write much about the people there because I really learned to love them and I don't want to put them in the category of sociological specimens. I was amazed at how open and accepting they were with us. They were continually concerned about us. Things were good sometimes, but they were also hard. It was so unsettled-as though there was no certain ground to stand on. Everything was temporary--for them, for us--I don't think I could handle it for any great length of time. ---But they don't have any other choice.

> From living with a black family, I not only realize that black people have different values from me, and different life styles, but I can understand why they do. I do realize that a black man couldn't exist in his community with my values.

> My biggest reaction is one of gratitude. They really took a big risk allowing us white people to live with them. I'll admit that at first I went through quite a state of culture shock. --My eyes were really opened to how a different environment can affect you.

Reactions also included series of character sketches that reflected the depth of caring and the interpersonal bonds that grew between participants and their families.

> Hallie was a truly amazing woman. One of her friends said: "There's so much love in that woman's heart . . .!" And that's a good description. She's really concerned about her kids, her brother and sisters and her friends. She couldn't afford it, but she even fed the three of us steaks, salads, and peas on Friday nights. She'd leave the house for a day or two every once in a while, leaving the family to exist on its own, which it did. I think children learn at an early age to depend mostly on themselves. She loves her children as deeply as any other mother, yet treats them rough, usually.

Many reactions reflect the acceptance of the white participants by the people with whom they lived.

> Joe and I were sitting in a nightclub and another black man came up to our table. He asked Joe if they could talk privately about some business. Joe told the other brother that anything he had to say could be said in front of me because I was mellow.

Many of the participant's reactions reflected change in relation to the specific objectives of personal growth and interpersonal acceptance and understanding. Others indicate reflections on sociological phenomena that could be applied to teaching situations.

> The people have to endure so much oppression. I'm not sure I could take it. I can see why they have a hard time trusting white people when so often the ones they do meet are the ones that stomp on them.
>
> One thing that was kind of hard was to see and understand the value system without trying to impose ours on them and vice versa--
>
> It was really a learning experience to find yourself in the minority for a change. I could feel it when I was the only white person in a situation--I could see how black people could be on the defensive living in a white man's world.
>
> I had had the feeling that when I went into a Chicano home I would find an entirely different life style. The main difference was the beautiful traditions and values which we Anglos seem to miss out on.

Behaviorial application of the objectives for the student to enlarge his perceptual field and be receptive to new experiences often was seen in reactions to the live-in.

> One of the overall experiences I went through was learning to adjust to so many different situations. After a while, though, I became loose about it. It gave me great insight into how teachers must feel and act in an inner city classroom--never knowing what is going to happen next.

The depth of participant involvement in lives of the families was dramatized in the reaction papers and seminars during the entire live-in experience. The earlier field trips had permitted participants to make brief, often surface, observations and analyses of school systems and teaching methods. In the five week period during which they lived in the inner city and worked as assistants to teachers in the urban classrooms, they were able to add depth to their analyses, often with resultant changes in their earlier judgements. Representative reactions reflect some of these changes:

> I can now see realistically what teaching is all about and the kinds of things I need to know to help children learn what they need to know. Being a tool of learning is much harder and more involved than I ever believed.

> So many teachers had said ghetto kids were dull and listless, but I enjoyed these kids and the living intensity I sensed. Sometimes it was negative--but they seemed full of living, for the most part, not apathetic, not disinterested in life, not dead inside as I had heard happens in other places.

> This week I have just begun to understand the teacher that I'm assisting. I used to refer to him as an Uncle Tom or a Negro. In my opinion, he had all the requirements for an Uncle Tom! Monday of this week an incident came up in our high school class which has changed my mind about my supervising teacher. One of his male students was asking him how to carve an eye in the bust he was making. This student had asked constant questions about his bust because he felt insecure about making his own decisions and trying to perform a task before asking how. So my supervisor

decided to stop answering his questions and doing the bust ror him, and decided to make the student figure out how to do it himself. So he told the boy to sit there and study another student's eye until he could see the most logical way of making an eye look real on a bust. He then came over to where I was helping one of his students. He started discussing the necessity of our black children thinking for themselves, instead of having to be told everything. Soon the students stopped working and started listening, and the teacher started to speak louder. He then told us that black people are good at saying, "Lets take over this country and make all that's wrong with it right," but he informed us that's not all that's needed. "All the wishing and hoping and praying isn't going to teach a black man how to take over a water system," says he.

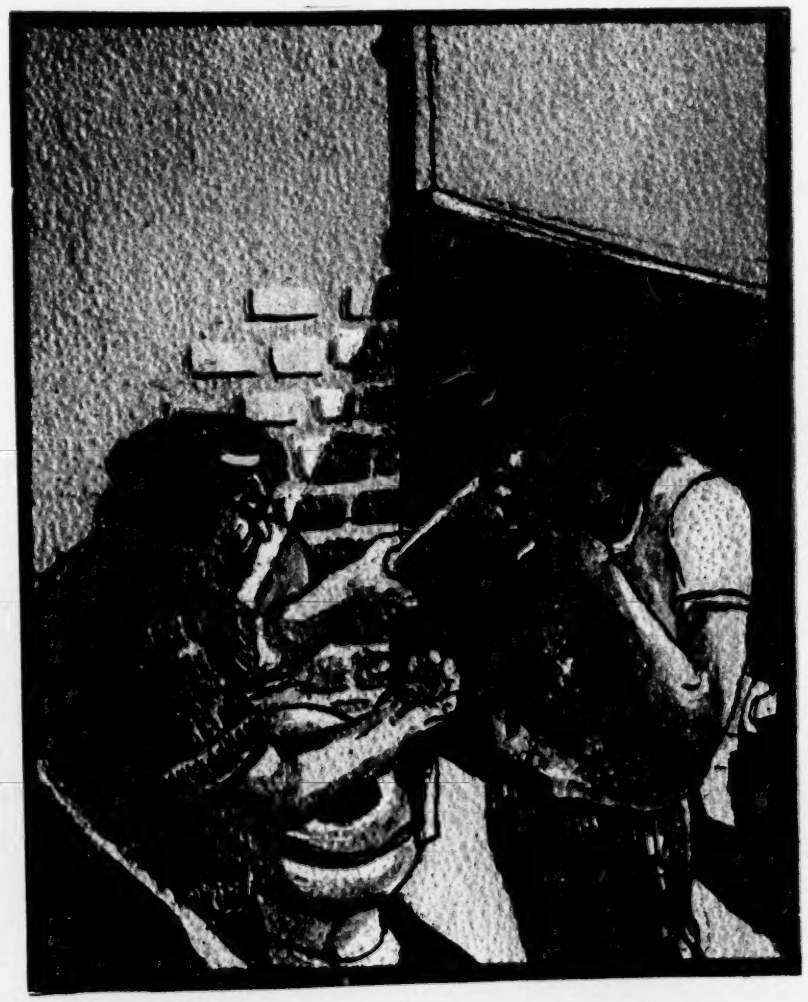
I believe that teacher is right. We can't keep telling our black youth a handful of slogans like "right on", and expect our race to emerge on top. Our students have to learn the technology of today in order to be successful. They must also understand themselves and have a feeling of self worth before succeeding in making all the wrongs in this society right. But there won't be any progress for the black man if each of us have to think alike and have no new ideas of our own. Black men must learn to listen and understand our brother's view point. I have learned this much by working with my teacher and I'm grateful for it.

Other comments attested to the breadth of learning experiences that the participants were having in the schools:

Another observation was the lack of appreciable difference between students who were taught by "progressive" and "effectual" techniques and those taught by "traditional" and "ineffectual" methods. For the most part the behavior and the values of the students in relation to school were essentially the same under widely varing conditions and I was surprised to find this. What I suspect is, as long as the emphasis is on methodology, regardless of the kind employed, the results will be the same. Discrediting "content" and academic "subjects" shifts emphasis to method, but that's not it either. I really haven't sorted it out yet but what seems to be needed is direct communication between teacher and students; that content and method are vehicles but rather inconsequential. . . how I teach is what I teach, and vice versa -- how I learn is what I learn, and vice versa -- but beyond these; the teacher is what is taught and the learner is what is learned and all of these are inseparable.

I smelled pot in the restrooms, saw joints being passed outside in cars, saw stoned and drunk kids in class, talked to four people that smoked or dropped pills everyday. Nothing is said in any classes that I know of. That subject, drugs, belongs in the classroom.

I tried a little experiment in the school cafeteria. I noticed that during lunch hour all the teachers retreated to the teacher's lunch room or else to the teacher's lounge. Well, I decided to eat with the kids. The kids were shocked -- no white teacher had ever sat with them. Most of the teachers were confused and thought I didn't know where the teacher's lunch room was. Well, I did this every day and after two weeks, I noticed four other teachers doing the same -- all of them were young. Small as that may seem, to me it



was somewhat of a victory. Things could be changed!

Watching two little girls interact one day was also an important experience for me. One little girl named Terry had been labeled recently by the psychologist as emotionally deprived. Terry can be pushed around by any of the other children and will not protest in any way. She can sit in a corner all day long and not be noticed. She just fades into the scenery because she is extremely passive. The other little girl, Theresa, is really vivacious and charming-and really a scamp. She is always getting into mischief to get some attention. One day when we were out taking a walk, I told Theresa to take Terry's hand since we all had to have partners. It's really beautiful to watch a little girl who hardly ever runs and jumps run and jump hand-in-hand with another little girl and to watch her smile a really rare smile. It's one of those accidents that won't happen if someone doesn't make it happen. I really liked watching it happen and being part of the reason it did happen.

On the less positive side, I began to see the parts of my personality that needed to be worked on. I wonder if the importance and dependance I put on my friendship with the kids is wholly positive? . . . I became aware of my use of successful experiences in the classroom as ego trips, more than being concerned in a knowledgeable way about the students' growth.

It would be misleading to say that all the participants had positive reactions to school experiences. There were variations, primarily as a result of the atmosphere of the school and the type of class

in which the participant was working. Some of the participants, primarily those working in the high schools, had reactions very similar to that of Silberman (1970), who described American schools as "grim and joyless places." Two reactions, one from an elementary school, one from a high school, illustrate these contrasts:

> Before working in the schools, my outlook on the system was very dim. After being in this school for five weeks, my view hasn't changed much. I see no real value in the system as we have it today. . . . It doesn't seem worth the time or the effort to butt one's head against a brick wall, but it would be a great cop-out to quit--to say it's not worth it. It may not be, but we've got to try.

> One of my basic impressions of the adult population of the school was very positive and warm, observing segments pulling together and being very warm toward me, the kids and each other, too.

These are but a few of the statements reflecting the multitude of learning experiences in which the students were involved. Seminars during the period of school assignment often lasted far into the night while discussions were conducted in an effort to gain proper perspective for the problems and questions that resulted from school experiences.

One positive factor that facilitated the participants' work with the schools was the manner in which most principals and teachers, especially in the elementary schools, welcomed their involvement. The administration and faculty members expressed enthusiasm at the opportunity to work with the Experience. They exerted much effort to make each assignment as meaningful as possible for the participant. As the end of the inner city school phase of the Experience drew near, all principals requested that their schools be considered for continued involvement with the program.

Community Involvement

The participants became involved in a wide variety of community projects, individual and with community agencies. The following list indicates the extent and variety of these activities:

1. Guitar lessons to elementary school age children
2. Art lessons at the Community Centers
3. Helping cook and serve a Mexican dinner as a community Center fund-raising project.
4. Tutoring in several adult education programs
5. Aiding in Head Start and pre-school programs
6. Attendance at school board meetings and meetings on busing problems
7. Work with Senior Citizen groups
8. Baby sitting for Community Centers Mother's Clubs
9. Taking kids on excursions
10. Attending meetings of activist groups

Physical and emotional exhaustion was universally felt by the participants. Most said that little energy was left for involvement in formally organized community activities. A typical reaction of the participants was, "If you're living-in, you don't have to plan community involvement. You are involved!"

## EVALUATION

Because the Teacher Training Experience for Inner City Schools is in its first academic quarter of operation as a pilot program, and is not yet completed at the time of the writing of this report, this summarization of the evaluation of the program must of necessity be somewhat sketchy. There are, of course, no data available at this time from which to make a formal assessment of the program. It was vital to initiate the program during the Fall Quarter, 1970. It was decided that the program would not be offered during the Winter Quarter in order to provide time for the staff to analyze the total Experience, consider which aspects were feasible and which were not and gain further, more precise estimate of cost, staffing needs, etc. before the Experience is offered again during Spring Quarter, 1970.

Evaluation of the individual growth of the participants, in response to the objectives of the experience, must necessarily consider both the affective and cognitive domains of learning. Cognitive development that has occurred as a result of the experience is evaluated through the use of staff-developed instruments. Standardized tests will be used to assess attitudinal changes, with acceptance of the fact that even the best of instruments can only approach a definition of this type of growth. However, the staff believes that it is absolutely necessary to attempt an on-going assessment of the extent to which goals toward self realization are being achieved.

Following are described the forms of evaluative techniques and instruments that will be used at the end of the first Experience and during subsequent quarters that it will be offered. As more data are collected they will be analyzed to provide a more complete assessment of the effectiveness of the Experience.

The Dogmatism Scale. Rokeach (1960) designed this instrument primarily to measure individual differences in open and closed belief systems. It also measures general authoritarianism and general intolerance. It has been tested in the Midwest, New England and New York with resultant reliabilities for the various scales in the final form ranging from .68 to .93.

The Dogmatism scale is being used in this program to assess the student's belief system before and after participation in the Experience. It is recognized by the staff that the relative openness of the student's belief system very likely may be a factor in his decision to join the program, and therefore could not be credited to his experiences in the program.

Evaluation Scale VII. This instrument, available from Fred N. Kerlinger at New York University, is described in the publication of the ASCD Commission on the Assessment of Educational Outcomes (1969). It has previously been used and found valid and reliable in a series of studies investigating the relationships between attitudes toward education and perceived desirable traits of teachers. The instrument is a Likert-type scale which measures progressivism and traditionalism, two broad dimensions of attitudes toward education.

The Personal Orientation Inventory. According to Everett Shostrom, this scale "was developed to measure an individual's degree of self-actualization. Items . . . are based on theoretical formulations of several writers in humanistic psychology including Abraham Maslow, David Reisman, Carl Rogers and Frederick Perls." Shostrom states that it can be used as an indicator of level of self-actualization in the classroom or in group sessions and as a pre- and post-test of personal growth. Following are listed some of the scales which make up the inventory and are being used on a trial basis during the Experience:

Capacity for intimate contact: measures the ability to develop intimate relationships with other human beings, unencumbered by expectations or obligations.

Time competence: measures the degree to which a person lives primarily with guilts and regrets of the past or in the future with idealized goals and expectations.

Self-actualizing value: measures whether or not the person believes in and lives by or rejects the values of perceived self-actualizing people.

Existentiality: measures flexibility in applying values or principles to one's life, and the ability to use good judgement in applying these general principles.

Spontaneity: measures freedom to react spontaneously or to be oneself.

Self regard: measures the extent of the individual's affirmation of self because of worth or strength.

Self acceptance: measures the ability or inability to accept oneself in spite of weaknesses or deficiencies.

## Subjective Methods of Evaluation

In addition to the evaluative techniques described above, evaluation of the Teacher Training Experience for Inner City Schools

is accomplished by subjective ratings by staff members of the extent to which each of the participants reflected growth in his attitudes, skills, and knowledge. Weekly reaction reports and evaluations of all instructional activities are also used as a means of providing an on-going assessment of the Experience. In addition supervising teachers, principals, and members of the families participating in the live-in experience are interviewed or requested to write evaluations of the Experience from their point of view.

At this point, without having data available from evaluative instruments, it is impossible to make any formal assessment of the Experience. However, reactions from community members and school personnel involved in the program reflect great enthusiasm for its progress. Participants testify that the experience has been the most significant in their college career.

## EPILOGUE

At the time of the writing of this report, the first academic quarter of the Teacher Training Experience for Inner City Schools has not been completed. The final week scheduled for intensive reflection of the experiences of the program still remains to be completed. Formal evaluation instruments are yet to be administered, but in the minds of the participants, staff and personnel of the cooperating schools there is a firm conviction that the program, as a pre-student teaching experience, is a step in the right direction in teacher education.

Only a few comments from participants are included here. They represent the general feeling of the twenty-three students who embarked on this program last September.

> This inner city program has been one of the most important experiences of my life. When people ask me if I could have learned the same things in Greeley, on campus, my answer can only be an emphatic "No!" I don't think I will ever be able to fully explain what I've learned from the program.

> I have never worked harder and learned more in a quarter about myself and other people. I have learned things in this program that would be impossible to learn in a regular classroom situation. The experience of planning, teaching my own classes, and being able to evaluate myself has been of great value. I have reacted in some ways that I never thought possible, some good and some bad, but most of all I really learned.

> After this even my on-campus education has got to be different! In methods classes, for example, kids don't really pay much attention to the things that are being taught. Now I've found out that I really should know some of those things. Like in reading methods. . . I never paid much attention. Then I tried to teach Ramona, who couldn't read, and now I know . . . Now in methods class I'll search out the things I need to know because I realize how much I need them.

Letters from cooperating school personnel and resource people reflect similar positive attitudes:

> The program has gone so well, and I'm pleased, because it is so important. Our young people today are so desirous of being of service. We tend to shut them out with an "I can do it better attitude." This is a service oriented generation. If we don't provide them opportunities to serve, we'll reap an awful harvest. The program meets this need!

Even after the activities and evaluations are concluded, experience initiated activities will evidently continue. For the purpose of providing a continuation of the group relationships developed during the Experience, and for providing a further forum for relating th e on-going academic experiences to those that have been part of the Teacher Training Experience for Inner City Schools, the participants will enroll as a group for the following quarter in a course entitled Group Processes and Human Relations. Evidence also indicates that participants are planning to continue the close, personal involvement that began in the inner city with pupils and families that they met through the live-in experience.

Happily, the field trip from Rough Rock that was mentioned earlier in this report has been worked out. On December 5 forty-five Navajo children and a number of adults are coming from Rough Rock Demonstration School. They will be living in the homes of participants, staff members,,and their families and friends, and gaining insights into middle class Anglo life. During their stay in Colorado participants and staff will be guiding the Navajo children and adults on extensive tours of the Denver and Colorado Springs areas.

Although final evaluations have not yet been concluded, some needed revisions and adjustments are already evident. The need for additional staff became apparent very early in the program. Much more time is needed for individual conferences with participants, both on a scheduled and on an informal basis. Time was also needed for conferences with cooperating school personnel in order to establish better communication concerning the objectives and on-going concerns of the Experience. There also appears to be a definite need for participants to see more than one school.

Adjustments to scheduling of on-campus class sessions and inner city seminars need to be made. It was difficult for participants to schedule time for evening seminars because of commitments to school activities, commuaity projects and the very important "rap sessions" in the live-in homes. Problems developed in relation to allocation of the participant's energy. While living with a family there was often inadequate energy, physical or emotional, left for efficient involvement in the school or community phases of the program. Although it might appear to be a problem that could be solved by the individual, very often the exigencies of the situation were such that solution wa s beyond the control of the participant.

Other problems and inadequacies of the Experience will surely be made apparent during the final evaluation. The necessary adjustments will be made before and during the next session of the Teacher Training Experience for Inner City Schools, which will be

offered in Spring Quarter, 1971. The participants then can profit for the experience that the students and staff have had this fall.

FILMS USED IN THE TEACHER TRAINING EXPERIENCE
FOR INNER CITY SCHOOLS

The Angry Negro. Indiana University, Audio-Visual Services.

Cities and the Poor. Indiana University, Audio-Visual Services.

Civil Disorder: The Kerner Report. Indiana University, Audio-Visual Services.

Confrontation: Dialogue in Black and White. Indiana University, Audio-Visual Services.

The Hard Way. Indiana University, Audio-Visual Services.

High School.

The Last Menominee. Indiana University, Audio-Visual Services.

I Am Joaquin. Crusade for Justice.

Marked for Failure. Indiana University, Audio-Visual Services.

Mexican American Culture: Its Heritage. Communications Group West.

Sixteen in Webster Groves. Mountain-Plains Educational Midia Council.

Troubled Cities. Indiana University, Audio-Visual Services.

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